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THE

CATHOLOGRAPHER,

OR

UNIVERSAL WRITER;

A Monthly Periodical,

DESIGNED TO ESTABLISH A

UNIVERSAL LANGUAGE

AND TO TAKE COGNIZANCE OF

ITS KINDRED BRANCHES OF STUDY.

Men, till a matter be done, wonder that it can be done ; and as soon as it is done, wonder again that it was no sooner done."— Bacon.

"All difficulties are but easy when they are known."— Shakspeare.

EDITED BY EDWARD COLLOM,

INVENTOR OF CATHOLOGRAPHY

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CATHOLOGRAPHY.

II. Its Desirability and its Practicability.

Amid the various points of view in which a philosophic system designed for universal adoption admits of being contemplated, may be noticed its Desirability and its Practicability.

1.—But with regard to the Desirability of our having at command a medium of intercourse characterized by catholicity, simplicity, and unparalleled perfection, it would be at best a mere matter of form to detain the reader with any adductions argumentative of this point; since it is the undeniable testimony of universal experience that *a more liberal method of portraying the evolutions of the human mind is pre-eminently a want of the present age.*

For, not to dwell on "the dark places of the earth," which are "full of the habitations of cruelty;" not to dwell on the abject condition of those who, in their blindness, "bow down to wood and stone;" we know, that even in countries the most civilized, there are millions on whose crude understandings the light of a printed page is doomed never to shine.

We are told "that in England, a land of bibles, and the most civilized and religious country in the world, one-half of the laboring people can neither read those bibles, nor write their own names."—We ask not for *causes.*—These are already known.

In short, the manifold disadvantages resulting from the existing multiplicity of languages—the imperfections abounding in the structure and constitution of particular languages—the unhappy consequences of these imperfections on the constitution of the human mind—the length of time at present required to deliver our thoughts by writing, beyond that required by the utterance of speech—the zealous and incessant labors of the many individuals of enterprise and talent, who have toiled in the fields of invention, discovery, and research, for the purpose of alleviating those evils:—these, and the earnest appeals for aid which nevertheless continue to assail us—all concur in attestation of one and the same truth; while an attentive survey of the intellectual and moral status of humanity is sufficient to impress this truth on the hearts of the considerate, and to raise the voice of Philanthropy in the cause of mankind.

2.—In reference, however, to the Practicability of adopting a Universal Language, a few remarks, at this stage of our progress, may not be deemed inadmissible.

We have observed that "The whole earth *was* of one language, and of one speech;" and notwithstanding the number and variety of existing languages, and the present wide dispersion of mankind, the evils and inconveniences resulting from the diversity of tongues are sufficient to warrant the conclusion that a common medium of intercourse is yet to become instrumental in ameliorating the condition, and administering to the happiness of man. This appears to be the desire and expectation of all enlightened nations, and is essentially necessary to the perfect unity of mankind in the bonds of universal brotherhood.

We have seen that the construction of a Universal Language has from time to time engaged the attention of men of enterprise and talent: we have seen, too, that notwithstanding that the extensive labors given to the subject have hitherto been productive of little or nothing of practical importance, it is still regarded, by individuals directing their attention to it, as an object not unattainable. And in vindication of their views in reference to this important question, it may be observed, first, that the fact of one man's having failed in an experiment is by no means a proof of impossibility, since many of the greatest achievements of man have been crowned with success under the eye of disappointment, and the frowns of failure.

Secondly, it may be observed that what two centuries ago might have been regarded as impracticable, or even found to be impossible, may, aided by the advancement of knowledge, and the increase of means for carrying it into effect, have *now* become not only practicable, but easy. For, whether we contemplate a means whereby a body of a thousand tons may be transmitted from place to place at the rate of a mile a minute; whether we contemplate a means whereby two individuals, a thousand miles apart, may enter into immediate conversation; whether we contemplate a means of procuring a faithful portraiture of an object, however complicate or diversified, and though it make its appearance but for a moment; or, whether we contemplate a process whereby celestial orbs so far retired into the remote regions of space as never to have been seen by mortal eye, may, by the operations of the human mind, be drawn from their dark recesses, into the realms of intellectual light;—in either object we

now behold a REALITY; in the contemplation of which, the foremost of the pioneers of knowledge but a few years ago, might have written —Mystery! MYSTERY! MYSTERY! "It is beyond the power of finite capacity to limit the extent of human science, or to say, Thus far shalt thou go—or canst thou go—and no further. Man's spirit bursts the chains thus forged for its repression; and, redeemed from the thraldom of slavery, proudly defies its oppressors, throws aside its manacles, and asserts that it can, and that it will, go further. Vain and fruitless would be the attempt to annihilate the aspirations of youthful intelligence and conscious power; or to enslave the existing generation within the circle of knowledge acquired by their forefathers. Every sign of the times marks progress, and shows that we are rapidly hastening on to some *great reconstitution of society.*"

Thirdly, we may remark, that it is not always through human ingenuity, or the devices of man, that moral and intellectual advancement takes place: for while it is true that "Discoveries are often made by accident," it is also true that the Almighty often works by simple means, and chooses weak and unworthy instruments for the performance of his works.

As being in unison with these remarks, the following extracts from the pens of eminent writers, may not be considered inappropriate.—

THE PROGRESS OF KNOWLEDGE.

"Whatever may be the future destiny of social man, it is an incontrovertible fact, that knowledge is still in its infancy. Gigantic though its strides may have been, its acquisitions have only given power to that reason which is *to form the means of its future extension*:—and who can venture to limit the powers of that faculty which has been specially and mercifully conferred upon man, by Him who created him in His own image, and conferred upon him talents, which, for aught we know, may, when disencumbered of the body, be illimitable. While thus we thankfully adore the infinite goodness and mercy of the Giver, let us humbly seek to dedicate ourselves to his service; and, in all the pursuits of knowledge, to remember that they are all subordinate to the first great object of our creation—the glory of God, and the good of our fellow-creatures."

THE TRUE PHILOSOPHER.

The character of the true philosopher is to hope all things not impossible, and to believe all things not unreasonable. He who has

seen obscurities which appeared impenetrable, in physical and mathematical science, suddenly dispelled, and the most barren and unpromising fields of inquiry converted, as if by inspiration, into rich and inexhaustible springs of knowledge and power, on a simple change of one point of view, or by merely bringing to bear on them some principle which it never before occurred to try, will surely be the very last to acquiesce in any dispiriting prospects of either the present or future *destinies of mankind;* while, on the other hand, the boundless views of intellectual and moral, as well as material relations, which open to him on all hands in the course of these pursuits, the knowledge of the trivial place he occupies in the scale of creation, and the sense continually pressed upon him of his own weakness and incapacity to suspend or modify the slightest movement of the vast machinery he sees in action around him, must effectually convince him that humility of pretension, no less than confidence of hope, is what best becomes his character.

THE IDEAL IS THE REAL.

"God never yet permitted us to frame a theory too beautiful for his power to make practicable."

Men take the pure ideals of their souls, and lock them fast away,
And never dream that things so beautiful are fit for every day!
So counterfeits pass current in their lives, and stones they give for bread,
And starvingly and fearingly they walk through life among the dead;
Though never yet was pure Ideal
Too fair for them to make their Real!

The thoughts of beauty dawning on the soul are glorious Heaven-gleams,
And God's eternal truth lies folded deep in all man's lofty dreams:
In thought's still world, some brother-tie which bound the planets, Kepler saw;
And through long years he searched the spheres, and there he found the answering law.
Men said he sought a wild Ideal:
The stars made answer, "It is Real!"

Ay, Daniel, Howard, all the crowned ones that, star-like, gleam through time,
Lived boldly out before the clear-eyed sun, their inmost thoughts sublime!
Those truths, to them more beautiful than day, they knew would quicken men;
And deeds befitting the millennial trust, they dared to practise then;
Till they who mocked their young Ideal,
In meekness owned it was the Real.

Thine early dreams, which came like "shapes of light," came bearing Prophecy:
And Nature's tongues, from leaves to enquiring stars, teach loving faith to thee.
Fear not to build thine aerie in the heights where golden splendors lay,
And trust thyself unto thine inmost soul, in simple faith alway;
And God will make divinely Real
The highest form of thine Ideal.

EXERCISES IN CATHOLOGRAPHY.

ELEMENT 3.—PLURALIZATION.

EXERCISE 8.

WITH PRONOUNS, OR NOUNS FORMAL.

Symbol / = ones.—*The Indefinite Pronoun, Plural.*

EXAMPLES.

Light cares speak; great ones are dumb. Old friends are preserved, and new ones are procured, by *a* grateful disposi*tion*. If we commit small faults without scruple to-day, we shall commit great ones to-morrow.

Symbol 6 = they, them, (or their).—*The Definitive Pronoun, Plural.*

EXAMPLES.

By exercising our faculties, they are improved. Resist not *the* laws: they are *the* safe-guard of *the* people. Follow *the* customs of *the* world in matters indifferent; but stop when they become sinful. Revenge not injuries, but forgive them. Crafty men contemn studies; simple men admire them; and wise men use them.——Manners have their origin in *the* mind and *the* heart.

EXERCISE 9.

WITH NOTIONAL NOUNS, DERIVATIVE.

Symbol / = *The Termination of Concrete Nouns, Plural.*
6

EXAMPLES.

Venus is *the* brightest of all *the* planets. Rivers in general have *their* sources in mountains and in high ground. Gather up *the* fragments.

Symbol 6 = *The Termination of Abstract Nouns, Plural.*

EXAMPLES.

Men's judgments are often influenced by their affections and passions. Mutual gratifications advance *the* pleasures of friend*ship*. Receive blessings with thankful*ness* and afflictions with resigna*tion*. Disappointments and afflictions, however disagreeable, often improve us. From trials and disappointments we learn *the* insufficien*cy* of temporal things to insure happi*ness*, and are taught to seek *it* in religi*on* and virtue.

EXERCISE 10.

WITH NOTIONAL NOUNS PRIMITIVE.

Symbol ⌣ = s, es, en, ren.—*The Plural Augment.*

EXAMPLES.

s	es	es	es	es	es	en ren
hat	cargo	lass	dish	match	ax	ox
book	hero	glass	fish	peach	box	chick
pen	echo	moss	brush	inch	fox	child

Few days pass without some clouds. Perfect plants are naturally divided into trees, shrubs, and herbs. Vows made in storms are forgotten in calms. Water consists of two gasses. All thy children shall be taught of *the* Lord; and great shall be *the* peace of thy children. *The* foxes have holes, and *the* birds of *the* air have nests. His own soft hand shall wipe *the* tears from every weeping eye; and pains, and groans, and griefs, and fears, and death itself shall die.

LIST OF NOUNS, SINGULAR AND PLURAL.

Exhibiting anomalies in the formation of the Plural.

Formal.		*Notional.*		*Foreign.*	
Sing.	*Plur.*	*Sing.*	*Plur.*	*Sing.*	*Plur.*
one	ones	man	men	folio	folios
it	they,them	foot	feet	beau	beaux
I	we	mouse	mice	cherub	cherubim
me	us	ox	oxen	stratum	strata
thou	ye	child	children	criterion	criteria
thee	you	chief	chiefs	axis	axes
he	they	arch	arches	focus	foci
him	them	fox	foxes	genus	genera
she	they	hero	heroes	radius	radiï
her	them	fly	flies	apex	apices
this	these	thief	thieves	calx	calces
that	those	sheep	sheep	series	series

OBSERVATIONS.

8. It may be remarked to the young student that it is not through any necessity, but merely by accident, that in the English language the Plural form of many of the Pronouns is altogether different from the Singular. In many languages, the Plural of the Pronouns in general is formed in the same manner as the Plural of the Notional Nouns; as is partially shown in the following comparison :—

English.		*French*		*Spanish.*		*Portuguese.*	
He	they	*m.* Il	ils	El	ellos	Elle	elles
She	they	*f* Elle	elles	Ella	ellas	Ella	ellas
This	these	*f.* Celle-*ci*	celles-*ci*	Esta	estas	Esta	estas
That	those	*f.* Celle-*là*	celles-*là*	Esa	esas	Essa	essas

EXERCISE 11.

GENERAL EXERCISE ON THE PRECEDING SYMBOLS.

Catholographize the portions in *Italics.*

God made *the* sun, *the* moon, and *the* star*s*, and all thing*s* in *them. The* acquisi*tion* of know*ledge* is *one* of *the* most honorable occupa*tions* of youth. In *the* observ*ance* of *the* law*s* consist *the* stabil*ity* and welfare of *the* king*dom.* Yield*ing* to immoral pleas*ures* corrupts *the* mind ; liv*ing* to animal and trifling *ones* debases *it. The* five sense*s* are see*ing*, hear*ing*, tast*ing*, smel*ling*, and feel*ing*. Fidel*ity* and tru*th* are *the* founda*tions* of all just*ice.* Coward*ice* and boast*ing*, tyrann*y* and obsequious*ness*, often accompany each other ; and wherever *they* are found, *they* discover *a* base mind. *It* is not troop*s*, *it* is not treas*ures*, that are *the* support of *a* king*dom ;* but friend*s*. By read*ing* we enrich *the* mind ; by conversa*tion* we polish *it.* To join think*ing* with read*ing* is *one* of *the* first max*ims*, and *one* of *the* easiest opera*tions.* Noun*s* with variable termina*tions* contribute to concise*ness* and perspicu*ity* of expres*sion.* Meek*ness* controls our angry pas*sions;* cand*our*, our severe judg*ments.* Philos*ophy* teaches us to endure afflic*tions ;* but Christian*ity*, to enjoy *them*, by turning *them* into bles*sings.*

EXERCISE 12.

Write—Genesis, ch. 1, vs. 1 to 8 inclusive.

Employ as many of the preceding symbols as the exercise will permit.

OBSERVATIONS.

9. The student will observe that the Plural is indicated uniformly by adding the Symbolic Plural Augment to the Singular or Radical form of the Substantive ; that with regard to the Pronominal symbols (as in Exercises 2 and 5) the Augment takes the position of the dot significant of their Substantive capacity ; and that it takes also a corresponding position with the Terminals.

10. When primitive nouns, as *dog, cat, pen,* form their plural by adding an *s* merely, it may, in the general application of the First Course, be regarded as optional with the writer whether he employ the *s*, or the symbolic augment ; but when primitives form their plural by any other inflection, as *es, en, ren,* an advantage is gained by adopting the symbolic form—an advantage as well on the side of brevity as of uniformity and catholicity. With symbolic Pronouns, as in Exercise 8, and with symbolic terminals, as in Exercise 9, the employment of the symbolic augment to constitute the plural is indispensable.

11. The irregular manner of forming the plural of its pronouns is one of the defects of the English language ; and this defect, even at the commencement of Catholography, is at once entirely removed.

EXERCISES IN ETYMOLOGY.

Etymology is that branch of the science of language which treats of the derivation of words. It is divided into three parts, which may be denominated Radical, Functional, and Inflectional.

1.—Radical Etymology treats of the derivation of words from their radicals, or original roots, whether foreign or defunct; as *ample*, from the Latin, *amplus*, large—*friend*, from the Saxon, *freon*, to love.

2.—Functional Etymology treats of the derivation of words performing one grammatical function, from words performing another grammatical function; as the noun *goodness* from the adjective *good*—the adjective *careful* from the noun *care*—the verb *harden* from the adjective *hard*.

3.—Inflectional Etymology treats of the modification of words, or the derivation of one word from another performing the same grammatical function; as the plural noun *oxen*, from the singular noun *ox*—the past tense *panted* from the present, *pant*.

OBSERVATIONS.

1.—By an inspection of the Exercises in Cathalography already given, it will be seen that Etymology constitutes an essential part of that philosophic system. No one can become skilled in Cathalography without a knowledge of the structure of words.

2.—But independent of its connection with that liberal art, an acquaintanceship with the derivation of words is of the utmost importance to every one that would acquire a critical knowledge of the English language. In fact, "The study of Etymology, or the origin of words, is of more importance than it is generally allowed to be. No man can become a good writer, a sound reasoner, or a real philosopher, unless he be well acquainted with the meaning of words; and no man can become thoroughly acquainted with the meaning of words, without a knowledge of their use and signification in the language from which they are derived."

3.—In presenting this series of Exercises to the student, three leading Forms will be observed; which, from the nature of their distinguishing characteristics, may be denominated Prosodical, Paronymous, and Collective.—The Prosodical Form is distinguished by its being led by columns of derivative words, of frequent occurrence, classed according to the number of syllables, the accent, and the initial letter; the Paronymous Form is distinguished by its having a number of cognate derivatives classed under one common root; while in the Collective Form the roots of all the derivatives in the language, which have reference to the same general object of thought are presented at one view, together with the derivatives from each root.

PART 1.—RADICAL ETYMOLOGY.

I.—PROSODICAL FORM.

Section 1.—*Derivatives from Simple Roots.*

EXERCISE 1.—WORDS OF TWO SYLLABLES, ACCENTED ON THE FIRST.

Derived from Latin Roots.

Acid, *sour* ; from *acidus*, sour.
Ample, *large* ;—*amplus*, large.
Anger, *wrath* ;—*ango*, I vex.
Ardent, *fervent* ;—*ardeo*, I burn.
Arid, *dry* ;—*aridus*, parched.
Bounty, *goodness* ;—*bonus*, good.
Brumal, *wintry* ;—*bruma*, winter.
Brutal, *savage* ;—*brutus*, senseless.
Carnal, *fleshly* ;—*caro*, *carnis*, flesh.
Clamor, *outcry* ;—*clamo*, I call out.
Civil, *well-bred* ;—*civis*, a citizen.
Credit, *belief* ;—*credo*, I believe.
Current, *running* ;—*curro*, I run.
Debile, *feeble* ;—*debilis*, weak.
Debtor, *one that owes* ;—*debeo*, I owe.
Donor, *a giver* ;—*do*, I give.
Dormant, *sleeping* ;—*dormio*, I sleep.
Errant, *wandering* ;—*erro*, I wander.
Famish, *to starve* ;—*fames*, hunger.
Fervor, *warmth* ;—*ferveo*, I boil.
Final, *last* ;—*finis*, an end.
Flagrant, *glaring* ;—*flagro*, I blaze.
Fluent, *flowing* ; *fluo*, to flow.
Fragile, *brittle* ;—*frango*, I break.
Friction, *a rubbing* ;—*frico*, I rub.
Fulgent, *shining* ;—*fulgeo*, I shine.
Fury, *madness* ;—*furo*, I rave.
Future, *yet to be* ;—*futurus*, about to be.
Grandeur, *greatness* ; *grandis*, great.
Hostile, *adverse* ;—*hostis*, an enemy.
Junction, *a joining* ;—*jungo*, I join.
Local, *relating to place* ;—*locus*, a place.
Lucid, *bright* ;—*lux*, *lucis*, light.
Lunar, *of the moon* ;—*luna*, the moon.
Mandate, *an order* ;—*mando*, I bid.
Mental, *of the mind* ;—*mens*, the mind.
Mortal, *deadly* ;—*mors*, *mortis*, death.
Nasal, *relating to the nose* ;—*nasus*, the nose.
Nocent, *hurtful* ;—*noceo*, I hurt.
Normal, *regular* ; from *norma*, a rule.
Oral, *spoken* ;—*oro*, I speak.
Oval, *egg-shaped* ;—*ovum*, an egg.
Potent, *powerful* ;—*potens*, powerful.
Primer, *a first book* ;—*primus*, first.
Private, *secret* ;—*privus*, secret.
Pungent, *pricking* ;—*pungo*, I prick.
Quarter, *a fourth part* ;—*quartus*, a fourth.
Rapid, *swift* ;—*rapidus*, swift.
Rapine, *plunder* ;—*rapio*, I snatch.
Recent, *new* ;—*recens*, new.
Regal, *kingly* ;—*rex*, *regis*, a king.
Reptile, *creeping* ;—*repo*, I creep.
River, *a stream of water* ;—*rivus*, a stream.
Rupture, *a break* ;—*rumpo*, I break.
Rustic, *countrified* ;—*rus*, the country.
Sacred, *holy* ;—*sacer*, holy.
Science, *knowledge* ;—*scio*, I know.
Sculpture, *carving* ;—*sculpo*, I carve.
Section, *a cutting* ;—*seco*, I cut.
Sequel, *what follows* ;—*sequor*, I follow.
Silvan, *woody* ;—*silva*, a wood.
Solar, *relating to the sun* ;—*sol*, the sun.
Splendid, *shining* ;—*splendeo*, I shine.
Structure, *a building* ;—*struo*, I build.
Tardy, *slow*, *late* ;—*tardus*, slow.
Timid, *fearful* ;—*timeo*, I fear.
Total, *entire* ;—*totus*, the whole.
Tribute, *a tax* ;—*tribuo*, I give.
Vacant, *empty* ;—*vaco*, I want.
Vender, *a seller* ;—*vendo*, I sell.
Verbal, *spoken* ;—*verbum*, a word.
Vernal, *belonging to the spring* ;—*ver*, the spring.
Vesture, *a garment* ;—*vestio*, I clothe.
Victor, *a conqueror* ;—*vinco*, I conquer.
Vital, *living* ;—*vita*, life.
Volant, *flying* :—*volo*, I fly.

DIVINE DIRECTION.

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."—The Bible.—Ps. 32. 8.

SCRIPTURE TESTIMONIES.

O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.—Jeremiah the Prophet.

The steps of a good man are ordered by the Lord.—King David.

Trust in the Lord with all thy heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.

A man's heart deviseth his way; but the Lord directeth his steps. —King Solomon.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.—Jesus Christ, our Saviour.

TESTIMONY OF SIR MATTHEW HALE, LORD CHIEF JUSTICE OF ENGLAND.

They who truly fear God, have a secret guidance from a higher wisdom than what is barely human, namely, the Spirit of truth and goodness; which does really, though secretly, prevent and direct them. Any man that sincerely and truly fears Almighty God, and calls and relies upon him for his direction, has it as really as a son has the counsel and direction of his father; and though the voice be not audible, nor discernible by sense, yet it is equally as real as if a man heard a voice, saying, "This is the way, walk in it."

Though this secret direction of Almighty God is principally seen in matters relating to the good of the soul, yet even in the concerns of this life, a good man fearing God, and begging his direction, will very often, if not at all times, find it. I can call my own experience to witness, that, even in the temporal affairs of my whole life, I have

never been disappointed of the best direction, when I have, in humility and sincerity, implored it.

The observance of the secret admonition of the Spirit of God in the heart, is an effectual means to cleanse and sanctify us; and the more it is attended to, the more it will be conversant with our souls, for our instruction. In the midst of difficulties, it will be our counsellor; in the midst of temptations, it will be our strength, and grace sufficient for us; in the midst of troubles, it will be our light and our comforter.

It is impossible for us to enjoy the influence of this good Spirit, till we are deeply sensible of our own emptiness and nothingness, and our minds are thereby brought down and laid in the dust. The Spirit of Christ is indeed a humbling spirit; the more we have of it, the more we shall be humbled; and it is a sign either that we have it not, or that it is overpowered by our corruptions, if our hearts be still haughty.

Attend, therefore, to the secret persuasions and dissuasions of the Spirit of God, and beware of quenching or grieving it. This wind that blows where it lists, if shut out or resisted, may never breathe upon us again, but leave us to be hardened in our sins. If observed and obeyed, it will, on all occasions, be our monitor and director. When we go out, it will lead us; when we sleep, it will keep us; and when we awake, it will talk with us.

TESTIMONY OF JOSEPH JOHN GURNEY, A MINISTER OF THE GOSPEL.

Happy are those who know how to discern the pointing of the divine finger, and in whom has been formed, through grace, the *Christian habit* of obeying it, even under circumstances of difficulty and darkness. These will walk in their way safely, and if they "follow on," in patience, to know and serve the Lord, they will be sure to verify, in their own experience, the blessed promise of ancient days—"I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them." The eye of faith is open to behold the directing hand of the Lord, and subsequent experience will seldom fail to bring to light those paternal reasons for such direction, which, for a time are hidden under a veil of obscurity. "What I do thou knowest not now, but thou shalt know hereafter."

I wish to make myself clear on this interesting topic. I am not here speaking of what is often called providential direction—instruction as to the course which we are to pursue, arising out of the development of events. I am speaking of the immediate and perceptible guidance of the Spirit, which, as I believe, will never be wanting to the humble, watchful, *waiting* Christian, on all occasions which involve a moral question, or which, being temporal and secular in their nature, nevertheless affect our spiritual welfare. I am far from excluding a right use of the natural faculty of judgment, under that divine influence by which it is illuminated and rectified. Yet, beyond the boundaries of this faculty, there is, at times, a walk of *faith* marked out for us, for which we cannot at present discern the reasons; nevertheless our true safety will be found in implicit and childlike obedience to the dictates of the Spirit.

FEAR NOT.

Yea, fear not, fear not, little ones;
  There is in heaven an Eye
That looks with yearning fondness down
  On all the paths ye try.

'Tis He who guides the sparrow's wing,
  And guards her little brood;
Who hears the ravens when they cry,
  And fills them all with food.

'Tis He who clothes the fields with flowers,
  And pours the light abroad;
'Tis He who numbers all your hours,
  Your Father and your God.

Ye are the chosen of his love,
  His most peculiar care;
And will he guide the fluttering dove,
  And not regard your prayer?

Nay, fear not, fear not, little ones;
  There is in heaven an Eye
That looks with yearning fondness down
  On all the paths ye try.

He'll keep you when the storm is wild,
  And when the flood is near:
O, trust him, trust him as a child,
  And ye have nought to fear.

THE SPREAD OF THE GOSPEL.

Thy kingdom come. Thy will be done in earth as it is in heaven.—MAT. VI. 10.

God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among the nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him.—*Ps.* 67.

MISSIONARY HYMN.

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down the golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

What though the spicy breezes
Blow soft o'er Ceylon's isle,
Though every prospect pleases,
And only man is vile;
In vain, with lavish kindness,
The gifts of God are strown,
The heathen in his blindness,
Bows down to wood and stone!—

Can we, whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?—
Salvation! Oh, Salvation!
The joyful sound proclaim,
Till each remotest nation
Has learned Messiah's name!

Waft, waft, ye winds, the story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole!
Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

DOING GOOD.

"*To do good and to communicate forget not; for with such sacrifices God is well pleased.*"—HEB. XIII. 16.

Child's Talent.

God entrusts to all
Talents few or many;
None so young and small
That they have not any.
Though the great and wise
Have a greater number,
Yet my *one* I prize,
And it must not slumber.

God will surely ask,
Ere I enter heaven,
Have I done the task
Which to me was given?
Little drops of rain,
Bring the springing flowers;
And I may attain
Much by little powers.

Every little mite,
Every little measure,
Helps to spread the light,
Helps to swell the treasure.
God entrusts to all
Talents few or many;
None so young and small
That they have not any.

What Might be Done.

What might be done if men were wise!—
What glorious deeds, my suffering brother,
Would they unite,
In love and right,
And cease their scorn of one another!

Oppression's heart might be imbued
With kindling drops of loving kindness,
And knowledge pour,
From shore to shore,
Light on the eyes of mental blindness.

All slavery, warfare, lies, and wrongs,
All vice and crime might die together;
And milk and corn,
To each man born,
Be free as warmth in summer weather.

The meanest wretch that ever trod,
The deepest sunk in guilt and sorrow,
Might stand erect,
In self-respect,
And share the teeming world to-morrow.

What might be done? *This* might be done,
And more than *this*, my suffering brother—
More than the tongue,
E'er said or sung,
If men were wise and loved each other.

Let us Labor and Love.

Let us labor and love, as brethren should do;
For ills in the past let the future atone;
Why cannot we nourish the loving and true,
And live not for Mammon—for Mammon alone?
Let us labor and love, both lowly and great;
We all may be rich in affection's stronghold;
Life's blessings depend not on princely estate;
The wealth of the soul-mine is brighter than gold!

Let us labor and love, as thinkers should do—
The school must arise on the prison's decay;
The age has a terrible foe to subdue,
Before we arrive at the happier day.
Work on with the loom, and the plow, and the pen,
To rescue the world from old Anarchy's thrall;
We must throw down the sword, and battle like men—
The print of humanity's stampt on us all!

Let us labor and love, as Christians should do—
We have altars to rear, and have creeds to upset;
Let us labor and love—the Elysian 's in view;
One God shall be honored and glorified yet.
Away with the pride of possession and birth,
By which the broad bond of affection is riven;
We are mariners passing the shallows of earth,
And our pilot is Love, and our harbor is Heaven.

Let's up and be Doing.

Let's up and be doing, nor wait for the morrow!
Never to-morrow may come to our hand;
Who waits for its advent may answer in sorrow,
If God shall to-night his lone talent demand.
Be doing! there's never a lack of employment;
The harvest is white, but the toilers are few;
Life's sweetest, and purest, and noblest enjoyment
Is doing what heaven has assigned us to do.

Let's up and be doing ! our duties lie near us ;
Though humble the labor, let's work with a will ;
God's voice in the heart will be music to cheer us ;
God's smile will be sunshine, our bosoms to fill.
No toil is too lowly : if rendered to heaven
'Twill surely be noted by angels above ;
No service so simple, if faithfully given,
That God does not bend to reward it with love.

Though humble the labor, the wild bird while singing,
Is pleasing his God in the song that he trills ;
The violet, when from the greensward up-springing,
In smiles and in perfume its duty fulfils.
So a smile from your lips, for the poor who may need it,
A word of sweet hope for the heart in despair,
A word of wise counsel for him who may heed it,
Are fragrant to heaven as the incense of prayer.

Let's up and be doing ! nor wait for the morrow,
Nor long for great deeds to be given us to do ;
An angel, to lighten a babe's little sorrow,
Might spread his bright wings and come down from the blue.
Be doing ! for brief is the hour that is given
To mortals to toil on this sin-clouded earth,
And many choice germs have been planted by Heaven,
That wait for the sunlight to bring them to birth.

Cast in thy Mite.

Cast in thy mite :—to burst the bonds that fetter half mankind—
To break oppression's iron rod—emancipate the mind—
To check the tide of error, and truth evoke to light—
Is surely worth an effort :—let all cast in their mite!

However slight the influence that each may call his own,
Whate'er our rank or name may be, illustrious or unknown,
Caressed or slighted, loved or scorned, hopes fair or quenched in night,
The trumpet call, to each and all, proclaims—Cast in thy mite.

If chilling want assail thee, and summer friends depart,
How oft the tear of sympathy relieves the troubled heart !
Each word of kindness spoken, each tone that yields delight,
Is lessening human misery—is casting in thy mite.

If fortune's golden favors attend thy pathway here,
Relieve the homeless wanderer, the sad and suffering cheer,
Seek out the lone and destitute, bring buried worth to light,
Reclaim the lost and erring ones, and thus cast in thy mite.

O, every action, every word that soothes the widow's care,
Pours balm into the mourner's heart, and prompts the orphan's prayer,
That cheers the sick, revives the faint, diffuses Gospel light,
Increases human happiness :—O then, cast in thy mite.

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